



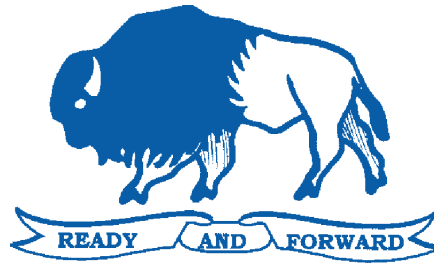
The Spirit of the Buffalo Soldiers

African Americans have served in all major American conflicts, including the Revolutionary War. However, between 1866 and 1898 the first African Americans came to serve in the regular peacetime army. They were known as "Buffalo Soldiers," a distinction granted them by Native American Indians. The buffalo was a sacred animal to the Indians, revered for its strength and stamina. The black troopers understood the honor being given them, so they accepted the title and wore it proudly.

The Buffalo Soldiers served under the harshest conditions in the army and were given the worst equipment. They were exposed to weather extremes of searing desert heat and freezing winter cold. The accommodations for these troopers were generously described as "inferior" at the time, and what men called inferior then would now be called unspeakable. On top of this, they were given the worst horseflesh in the army. They had little time for relaxation, to say nothing of entertainment. However, they performed the most important role in the army for 25 years after the Civil War. The Buffalo Soldiers protected Americans from outlaws, Mexican revolutionaries, and, especially, Indians — their ever present opponents who were fighting for their homeland and, perhaps, were the only group that truly respected them.

Undaunted and Undismayed

For all the terrible conditions, the worst thing the Buffalo Soldiers had to endure was a lack of appreciation. White officers often refused to work with them, and the very people who depended on them for protection fre-



quently treated them worse than they did the outlaws and Indians. Even the Army, for whom these soldiers swore allegiance, harassed and discriminated against them. There are unfortunate, but confirmed, cases where black soldiers were persecuted and even murdered without provocation. In those few cases where suspects were actually arrested, the juries would never convict. When you consider the degrading circumstances under which they served, one must wonder why the Buffalo Soldiers would even try.

But despite the hardships, the record of the Buffalo Soldier regiments shines with distinction. They had the lowest desertion rate, the highest reenlistment rate, and the best conduct of all army units. Even under a prejudicial system, there were cases so valiant that they could not be ignored. Eventually eighteen Buffalo Soldiers would receive the Congressional Medal of Honor — their heroism must have been so great that no amount of racism was enough to deny the true valor of their actions. It leaves one to wonder how many more would be remembered today if they would have received equal treatment. If it were not for a few honest officers who documented some of their tales, there would be little remembrance of the Buffalo Soldiers today.

Lest We Forget

There are many kinds of courage, and even in the few records of the Buffalo Soldiers, one can find instances of every imaginable variety of heroism. There is the enduring bravery of Private Filmore Roberts who was detailed with delivering the mail to Fort Gibson. He never reported there and was, of course, listed as a deserter. Many months later his remains were found lodged in some willows on the Canadian River several miles below the ford. Still strapped to his back was the mail pouch for which he had given his life in an attempt to cross a swollen stream and deliver it to Fort Gibson.

One of the starkest struggles for survival in the history of the Southern Plains ended without fatalities only because of the efforts of a big, rawboned Private by the name of Barney Howard. About twenty Buffalo Soldiers of the Tenth Cavalry had spent days pursuing renegade Comanches and Mescaleros in the desert. Unfortunately, the summer was especially hot and all the familiar water holes in the area were dry. In a futile effort to find water, horses and troopers began to stagger, every mile became agony. Thirst became so overpowering that the men started to drink urine. Then, as the horses died, they started to drink blood. It came to a point where all were despairing for their lives, but Howard summoned the energy to go from man to man giving encouragement and telling cheerful stories. He even reminded the Lieutenant, who had put them in this predicament, that his wife was waiting for him and that he must not disappoint her. Thanks

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Buffalo Soldiers. . .

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to Howard, the men braced themselves for one last effort and were able to make fifteen more miles and find water. Barney Howard must have been a man worth knowing. He deserved a medal, but there is no record that he ever received one.

Perhaps the most dramatic rescue during the conflict with Mescalero raiders from Mexico resulted because of a gallant Buffalo Soldier by the name of Sergeant George Jordan. One evening a lone rider on a lathered horse galloped into a stage station with news that Victorio, one of the most wanted Mescalero leaders, was on his way to destroy a small American settlement adjacent to Old Fort Tularosa. Fortunately, Sergeant Jordan and a detachment of twenty-five troopers were at the station preparing to turn in for the night. Jordan saddled his detachment at once and marched throughout the night, arriving at the Old Fort early the next morning. Jordan set his troops to work at once building a stockade. He then moved the frightened citizens into the stockade and stationed his troopers. Courage and fast work prevented a slaughter. At dusk Victorio attacked but was met by a curtain of fire that drove the Mescaleros back. They again attacked and were fought off with equal vigor. This was enough for Victorio; he turned south for Mexico. For gallantry and courage, Sergeant Jordan was awarded the Congressional Medal of Honor.

Always Faithful, But Why?

Even years of honorable service failed to dull the edge of discrimination by the Army. Unjust rules, brutality, no rest, and death — all the ways that courage is spent — were experienced by the Buffalo Soldiers. Through all this the Buffalo Soldiers maintained ideals which, ironically, were not demonstrated to them by their own country. Considering all they had to endure, one must ask why?

It could not have been for reward or recognition. The Buffalo Soldiers were not glory seekers; they were often maligned and scorned even under the circumstances of their greatest achievements. And while we are beginning to honor the Buffalo Sol-

diers now, over one-hundred years after their service, there was no likelihood or vaguest hope then that they would even be remembered — let alone leave a legacy for future generations. The outright hatred by civilians, who the Buffalo Soldiers were fighting to protect, should have been enough to demoralize any regiment.

It seems that all the elements were present to justify resentment and vehement opposition to all the Buffalo Soldiers were expected to support. Instead, they were proud, loyal, confident, and said to be the equal of any similar combat unit in the world. They were never too proud to build posts, run telegraph wire, or guard cattle; they performed hundreds of services for the western settlers, had anybody wanted to notice. One of their commanders was so impressed that he said of them that they “push nobly on, undaunted, undismayed.” Another said, “if they do not always achieve success they always deserve it.”

The history of the Buffalo Soldiers is a tale of unsung heroes who sacrificed despite being unwanted. They acted as honorable men even when the world treated them as if they had no honor. They must have lived with constant, unresolved tension; but they did not surrender to anguish and despair. As the American philosopher William James might say, they had “the will to believe beyond the evidence.” Indeed, they overcame the tragedy they were born into by acting as if there was no tragedy. They may have needed to take a “leap of faith,” but still they were “always faithful.” It is obvious that their dignity was its own reward.

A Lesson for Law Enforcement

On the whole, it may be that today's police receive more public respect than in any other time in history. In most cases, sacrifices by police officers are given due acknowledgment. However, in the daily struggle most police efforts go unnoticed. So it is not uncommon for officers to feel abandoned — unappreciated by society, administrators, even by their own families and the officers they work with. This is when the example of the Buffalo Soldiers should be remembered. Few in history have stood so tall, under such deplorable circum-

stances, as these “black men in blue uniforms.” The Buffalo Soldiers proved that it is indeed possible to maintain your integrity above the paradoxes and tragedies in life.

Police officers with the same spirit as the Buffalo Soldiers are, indeed, true heroes in today's world. Day by day they take the hits, humiliation, drudgery, and the horror. But they never despair, lash out in anger, or give up — with quiet dignity, they go about doing their duty, day after day and year after year. Historian Charles McMoran Wilson described such spirit with amazement: “It is strange how some good fellows keep on their feet, pulling up the mass and making it possible for the rest to carry on. Without them I do not know how humanity could endure so much.”

Conclusion

As in any law enforcement agency, there were some individual failures among the Buffalo Soldiers; like any large group, they were not all angels. The history of the Buffalo Soldiers does not assume to be more heroic than any others in history. The difference is that they continued to act heroically even when they were hated for their efforts and given nothing that would inspire hope. They proved, as many police officers do today, that a person can be courageous over all adversity — even not being appreciated. Their courage was not born of indebtedness to those they served, or even in the hopes of creating a legacy that might help those that followed. Their courage was indeed undaunted — they acted as if they mattered even though they were treated as if they did not. Their main concern was to preserve integrity and honor. Perhaps this is all we ever have as individuals, but it is obviously enough if you build it well. 🇺🇸



Suggested reading: “The Buffalo Soldiers,” by William H. Leckie



Police Tactics in Incidents Involving the Mentally Disturbed

In the last 25 years, the number of inpatient beds at mental hospitals has dropped by half. This reflects the emphasis toward community treatment of the emotionally disturbed. While the majority of the five million Americans with severe mental illness do not get in trouble, a visible minority do become potentially dangerous. Police are usually the first responders.

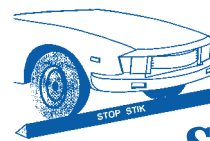
The challenge facing law enforcement is developing a tactical procedure for dealing with this problem. Police say it is hard to tell whether abnormal or bizarre behavior is the result of drug abuse, mental illness, or a combination of the two. Also, there are many variations of mental illness, each with unique patterns and symptoms. With so many variables, police cannot and should not be expected to make a street corner diagnosis. However, there are some standard “rules of engagement” that can help police officers. The following suggestions were put together by Verne W. Miller, a veteran patrol officer from the Chicago area.

1. Make a calm approach and keep a respectable distance.
2. If you can help it, don't put yourself in a likely confrontation without backup. When violent, some mentally ill subjects can require several people to control them.
3. Separate the people involved. Persons to whom hostile action is directed should be removed from the scene. Protect bystanders.
4. Act in a calm and professional manner.
5. Do not leave the subject alone, they may try suicide or inflict injury on themselves.
6. Speak slowly and softly in a low pitched voice.

7. Use short, familiar words and simple sentences.
8. ID yourself and assure the subject that you are there to help. (You may inquire as to whether or not they are on medication and if they have been taking it.)
9. Ask only one question or give one direction at a time.
10. Avoid questions that require too much thought or lengthy explanations.
11. Don't say “Don't” — give positive instructions.
12. Don't disagree, argue or laugh at their delusional ideas. Instead, refocus your interaction with them on topics that are real and important to solving the problem at hand.
13. Keep distractions to a minimum.
14. Always maintain good eye contact.
15. Avoid moralizing or being dogmatic.

Research at John Jay College of Criminal Justice in New York has found that one of the most common mistakes police make when dealing with the mentally ill is to rush things. This is ironic since all police know, as in hostage or barricaded gunmen situations, one of the first rules is to buy time and let emotions calm. But for some reason, many police have the assumption when dealing with the mentally ill that time is their enemy. They think that things will get worse as they get prolonged, so it is necessary to act quickly. This attitude often leads to the use of force as the only option. The reason police rush things may result from frustration — some mentally disturbed people seem totally irrational and impossible to talk to. Despite this perception, “time and talk” is still the rule of the day. Be patient, it will often take extra effort and time. 🚓

For additional information, contact the Michigan State Police Behavioral Science Section, at 1-888-677-2999.



Using the STOP-STIK

The department has recently chosen a new tire deflation device that will eventually be placed in all patrol vehicles. The original STOP-STIK appeared as a 3-foot long triangular tube. The new style being employed has four stop-stiks held together in a black nylon sleeve — the sections can be folded together and placed in a holder which ideally should be attached to the bottom of the trunk lid. For safety and effectiveness, you should follow these deployment recommendations:

Step 1: Place (or throw — depending on time restraints) the stop-stik on the opposite shoulder of the road from where you will be located.

Step 2: Take cover behind your vehicle while holding the rope and reel that comes attached to the stop-stik. Keep the rope down flat on the roadway so non-target vehicles do not snag it.

Step 3: When the target vehicle approaches, pull the rope toward you until the stop-stik is across the road where you expect the vehicle to pass. The device will puncture the target vehicle's tires when it runs over it. (Note: Waiting for the target vehicle to get close before deploying the stop-stik will lessen the likelihood of the suspect seeing the device and attempting an evasive maneuver.)

Step 4: After the target vehicle passes, pull the stop-stik all the way off the road so any pursuing police cars do not have their tires deflated.

Successful deployment of the STOP-STIK depends upon the officer putting their safety, and the safety of innocent motorists and pedestrians, before that of apprehending the suspect. So pick a safe location for deployment. One final note, always plan an escape route in case the suspect decides to turn the vehicle toward you. 🚓

For additional information, contact Sgt. Tom Pokora, Michigan State Police, Precision Driving Unit, 517-322-1790.

Testing Your Strategic Plan for "Genuine Development"

What does a 19th century English theologian have to offer to 20th century strategic planning? As it just so happens, an Oxford educated Cardinal named John Henry Newman (1801-1890) developed a test for church doctrine that also works very well for testing strategic plans. Newman's test for "genuine development" consists of a series of questions that must be affirmed to ensure that a belief system is constructive, as well as practical and adaptable. Ask yourself these questions about your strategic plan:

1. Are its principles influential?

Newman once wrote that "Living movements do not come of committees . . . no great work was done by a system . . . systems rise out of individual exertions." In other words, a belief system is influential only if it is backed by emotional energy. The principles it espouses must engender passion. Creating this passion is a leader's most important role. A leader can do this by being with people, enrolling people, and exposing people to their own embodied energy. According to Newman, "the way of things" is to "promote truth by self-sacrifice." A belief system's principles are only as influential as the strength of the leader's convictions.

2. Does it have continuity?

The values of a belief system must be enduring in order to provide the cognitive basis from which people will organize their lives. Newman states that people must be "confident in the truth" of a teaching before they will use it to interact with the world. Note Newman's warning that "persistence in a given belief is no sufficient test of its truth;" the truth must be "argued."

3. Does it have the capacity to assimilate new data and ideas?

For any system to survive, it must be able to grow. This requires that those in authority have the self-confidence to be vulnerable to new concepts being generated

from within and outside the organization. Newman said, "we must be tolerant of differences of opinion . . . we can do no more than have patience, and recommend patience to others."

4. Does it organize complex social processes?

A belief system must create a conscious methodology for human interaction. People become integrated within the organization when their roles and the expectation upon them are clearly defined. Moreover, "wonderful discipline" exists, says Newman, when members of an organization believe in what they are doing.

5. Does it anticipate the future?

What's most often missing from a belief system is direction. People want their leaders to look them in the eye and tell them where things are going and what is needed to make things better. Planning prepares people for a certain direction that, according to Newman, "By one's sense of duty one must go." Newman said, "I wish people to know why I am acting, as well as what I am doing; it takes off that vague and distressing surprise . . ."

6. Does it conserve the past?

Perhaps the most important part of a belief system is the formation of identity through the past. Newman said that "essential unity" comes from "a common history, and common memories." The good things from the organization's past must be constantly reaffirmed. This provides a vehicle for furthering the organization's aspirations. History is best told through narrative stories that help people make sense of themselves.

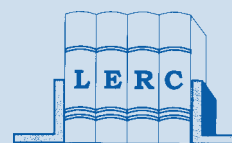
7. Lastly, after all the above are met, does it still retain its chronic vigor?

Too often, after trying to make a belief system that will act as a guide for everyone in the organization, it appears overly general and watered down. Newman said,

"If we alter to please everyone, the

effect would be spoiled." However, a truly great doctrine or plan sends a message that somehow seems specific no matter who reads it and despite the changing circumstances. This can be accomplished by not trying to bite off too much. The central point should be brief and pointed, specifying only the very most important concepts.

Newman said that the "sole and final judgment" for the validity of any doctrine is that it survive the relationship of a person to a concrete situation. People will accept the hardest doctrine if they believe it will make their lives better. It is imperative that a plan show a positive end result and inspire hope if it is to have any chance to achieve "genuine development" in the organization. 🐼



"Update"

The Law Enforcement Resource Center, located at the Training Academy, is open to all law enforcement officers. (Librarian Mary LePiors says call ahead and plan a visit.) Hours are 8 a.m.-5 p.m., Monday through Friday. Here are some new books available. Why not have one sent to you? (517-322-1976):

ADL-High-Tech Hate: Extremist Use of the Internet.

Justice is Served, by Robert K. Ressler.

Developing the Leader Within You, and Developing the Leaders Around You, by John C. Maxwell.

Number of Copies Printed: 4,400
Total Cost: \$388.00 Cost Per Copy: \$0.088